RETURN TO ANNA BYERLY AFTER PROOFING

M 2350

Sunday January 13, 1974
Barn
Lunch
GURDJIEFF'S BIRTHDAY

SUNDAY LUNCH

MR. NYLANDL So I'm very glad to see all of you as much as I can see you. And for the rest I imagine, I've had to imagine many things during this week. The week has not been very easy. A variety of different things happened and about which one has no control. And then last night I had to give up for which I was very sorry. At first I thought I would come or send a little cassette and talk about Gurdjieff. Then I decided it's better that we do it today; there's more chance that I would be--that I would feel a little better. And, as a matter of fact, I feel very well. It's--it's quite all right. So, don't worry about it.

One has to take these things in the proper way. In the first place there is resentment. It cannot be helped because you have other things in mind. You have other ideas of what you should do and perhaps what you think ought to be done. And then something happens quite unforeseen, and all of a sudden you have to chance your mode of life and your mode of thingking. And the first thought is, why?

You can go to all kind of sources of information trying to find out; ouija board, or some medium, or meditation, or contact with yourself, or prayer. And you try to interpret what you hear, and what other people tell you. You don't know how much they do know. You give them, to some extent, the benefit of the doubt. But usually you cannot connect it well enough and you cannot be certain that they know, or whatever it is that is given, that that actually is information for you, that it is information that comes from somewhere else, which apparently then would have wisdom which concerns yourself and your life. And so it doesn't help very much, and only foundation on which you can rest is to return to yourself and your own inner life as assurace of your own reality within. That is where God lives for one. All the rest of the universe is existence and at each one point God also exists. But when one lives for oneself, and each person does that ultimately, because they cannot remain dependent on each other forever, each person has to learn how to be by himself and sufficient unto himself. And for that reason he needs a God, which he calls a God within, who then can tell him if he is on good terms with that God. The God is his creation partly because he has no other means. He can imagine things coming down from heaven and crystallizing in a certain form and say, yes, that is mine and therefore He can tell me. But we are very poor in understanding a language of that kind. And when it has to do with a higher level of being where we have never been, or where we sometimes may have thought we were in a dream, it is of very little use to us when we have to eat and we have to have bread and butter, and the different things that have to be attended to, and snow and cold and heating tapes and all the rest.

And then, within that little life of oneself, you start to find out that there is a

possibility at least to have a little bit more assurance. It's very small in the beginning. One knows that. But so is every beginning very small. It has to start at a point and the point from which one then proceeds quite gingerly and carefully because you might fall and every once in a while you do fall, and you get disappointed, and I say, why should that ice be there at that time, when I am ready to go somewhere and I have to step on it? And when at such a time then my thoughts are not entirely with my feet. And why should I have forgotten that a moment before I could have gone to the left side and I didn't do it, for some reason or other which I don't know. And then all of a sudden there it is: a realization of something entirely different which opens a life for a little while of a different kind.

Gurdjieff teaches many of these things. When you wish to continue with Gurdjieff, I've said it before, that I hope you will never give up because ALL AND EVERYTHING has everything really and everything that you need for yourself if, in time, you learn how to translate it. Because much of it - what you read and what the man was, and when he was called an enigma, a person one could ~~impossible~~ - not understand or that was impossible to understand him. And all the different contacts that one might have with him could not bring you very much further ~~and~~ than only to light up a little bit within oneself, what I called the other day, a pilot light, with which you have to start because if that isn't there then of course it is just an ordinary existence, and not Gurdjieff or even the Sun can teach you anything.

When ~~you~~ we are at the Barn there is a possibility perhaps of having something waking up within you. And when we think about Gurdjieff and his birthday, it is not so much that a man has lived for which we are grateful, but that perhaps,

because of his living, because of calling attention to certain ideas in a certain form which became more and more accessible to us, that we finally expected to find the elixir of life, and that that which we actually were hunting for, at times, as a treasure from heaven, that it was found right near our feet, and not only within our reach but within ourselves.

When that ~~revelation~~ realization comes to one, that you say yes, regardless of whatever happens to me, that what I am aiming for ~~will~~ should never leave me. And so when my first remark would be rebellious against that what happens, immediately it should be followed with ( ) but why? Why should ~~What can't~~ you take what is? And why can't you take what ~~are~~ of course is you are the way you are? And the logicality of such reasoning without any question. The main reason why Gurdjieff has a meaning is that he is logical in his theories. When one talks theoretically about Work, it does not mean that you have experienced it. It can be interpreted by yourself in accordance with what you think is the explanation of certain ideas. They do not become of very practical value ~~and~~ until you've experience them yourself. ~~If~~ But as long as the theory is logical ~~it is~~ — that is, clear and subject to scrutiny in your thought, the question of weighing and valuing the ideas as they are being presented, even if they are theoretical, they may sometimes look as ~~though~~ if they are just assumed to be without your proper knowledge. And no one will really know how much of your own experience you really know when ~~the~~ that so-called theory ~~at least~~ happens to become at least a little bit practical for yourself. ~~And~~ So you must consider ALL AND EVERYTHING as a book ~~that~~ which has a story and where much is said in symbolism, and where a great deal remains quite theoretical ~~and~~ until you have started to eat, and when you have eaten, ~~and~~ even then the digestion is not enough to ~~assure you~~ always give you the assurance that you really ~~do~~ will not know Gurdjieff ~~very well.~~ at all. ~~He~~ because, He remains an enigma I call it although you can say he was a kind man and

benevolent, And at times quite lovely, at other times not understandable at all in why he did what he did, And with the assumption that of course he knew what he was doing, and that he had as guided, and he was developed sufficiently, one could be satisfied for oneself with himself to stick around and to see what might happen if that what he was talking about would make sense in your ordinary life. That will always be the case. It has really very little to do with Gurdjieff.

Gurdjieff was nothing else than a channel through which esoteric knowledge came to us, through many other people also that knowledge has come to this Earth. Because this Earth is a station of experimentation, it is a particular realm in which certain things have to be proven. They have to be accepted first for whatever they are, and then learn to understand why they are the way they are. And we are the instruments to try to find out for oneself how, in the beginning we are free, then We get bound, and then we have to make the attempts to free ourselves again all in a pattern of universality of life. And to see that when one is on this Earth, and seeing it simply as a little period that you happen to appear, to see it in connection with other forms of life, or also your own incarnations - and whatever it is. All of that has extremely little value. It does not help you at all if you know that you happened to exist sometime many, many aeons ago in Luxor in Egypt, or somewhere that you helped to build the pyramids; or that you were in Babylon, or that you were some kind of a French author. What difference does it make to you right now as you sit here in this Barn?

Because this is the reality of the present moment and it is always that kind of a question. Don't fill yourself too much with all kind of little bits of theories which never can be proven. If you want to have a theory that you wish to have proven, then stick to esoteric knowledge which can be attained, if that is assured, that can give you for yourself

a certain reason why you are now alive actually happens (?), that you then see what you are, what you are doing and what you are here for, without connection with that of what may have happened in the past. It's all to the good. Wait til you go to heaven, then you can see all of your lives if you wish. Then all matters of time are telescoped. Then you don't have to worry too much about what this little life meant, when you are so engaged in it and trying to also understand a little bit of other kind of so-called realities. Don't be stupid.

You are now here on this Earth and you are trying to live, and you are trying to apply every once in a while the ideas of objectivity. That is our task because if you don't do it you will never find what is wisdom. You will always be subject to a variety of different kind of currents, which of course will affect you and as I say, will make you rebellious of not knowing why that should happen to you, and you cannot ascribe it to any kind of a former life. Don't philosophize too much about your Karma and that you are living out your Karma at the present time because you have not enough data about what is necessary for the freedom for yourself involved in a Karma. Of course it's nice to talk about it. I love to talk about it myself and many times we've done it. But when it comes to a birthday of Gurdjieff you want to find out what is the essence of what he has been telling us, not when he was as a man, and not why he did what he did.

The question is what are we, at the present time, at this particular moment, as we sit here, and as we live and breathe, and as there is now an essential value within us. And what are we going to do with the realization of such a thing existing?

(TURN CASSETTE)

And don't let such thoughts ever get away from you. Don't indulge too much in all kinds of little bits of nonsensical things which do not help you at all. That what helps you is to be present when you breathe, when you eat,

when you get up, when you have a little talk with someone, when you bend down to lift some weight, whatever it may be, when you clean the dishes, when you walk to your car, when the car door is opened by you ingeniously with your hands, physiologically admirable, and wonders that you never know about. Never-theless, one does it. In the same way this spiritual world which is constantly with us. But you have to make contact with it, otherwise you will not know it either. You don't know much about your body. You don't know how it functions. You don't know where the muscles and what they do. The same with the spiritual world. We don't know anything until you live that way and make friends. Because there is a possibility that during your lifetime there is someone who will make contact with you. Then you will know it. But if you don't know it as yet, look out for the possibility of becoming more learned in that direction. Try to find what you can, but only when the attitude of the yourself is really a wish to find out what good will it do for you in your life. That's your problem, and that is your world. And when there are several worlds of that kind then it becomes a problem of exchanging them. The problem that kind of exchange also should be for the development of yourself.

The relationship of Gurdjieff is what can he give you? Don't you worry about him. He has lived his life and is living it further that is necessary for a man, like Gurdjieff, to live and accomplish whatever had to be done by him. And all the reasons why he happened to exist on this Earth is simplified, simply by saying yes he was and he is. Now, where are we? That, after all, is the problem that we always have to make, not postponing it because of conditions which are not right, or the different people we have to associate with we don't like. Or the criticism about others we don't know anything at all. Or ideas

that we ~~have~~ formulate for ourselves, we do not hit left or right, and are not straight enough even to think that we can keep on thinking straight with the ideas ~~that~~ we have, that many times we are so completely illogical.

And this is what I wanted to say on this birthday of Gurdjieff. How many years it's still alive. Thank God it is still alive. Don't let it die. You will have trouble in not letting it die. You will have trouble of what we call a split. Don't believe in it. There is no split between positivity and negativity. Negativity has no existence because it is the absence of positivity. That's why there is no split. When one says either yes or no, yes is reality, no isn't. And therefore I don't believe in that form of negativity ~~that is~~ of a denial of what is needed for One's life. If one wants to deny that, you belong to a different kind of a world. You don't belong to a man anymore; all ~~that~~ you have been reduced to is the level of an animal. ~~A~~ man has three centers, because of that this third center, his wonderful mind can start at times to think about the possibility of a spiritual development and a wish which can be born in his feeling, of wanting them to become something that is different, and freedom. But then his yes means I accept that what is for the purpose of ~~growing~~ going where I ought to go. And that is where the (should) and the (ought) comes in. A ~~The~~ responsibility for a man to ~~accept~~ understand his life on the basis of spiritual values, gradually changing all the different aspects ~~in~~ of one's ordinary life into those kind of vibrations which belong to a higher level/

Don't think about Gurdjieff anymore in ordinary terms, not where he is at the present time. Don't think that he can talk to you ~~at the present time~~. He won't, not that way. He becomes known to one through Work on yourself. Then all of a sudden, ~~through~~ in your experience, you recognize Gurdjieff. And then you say, thank God, there was Gurdjieff. Now I see him. And this is my ~~[illegible] theory~~

wish for his memory , for his birthday - many already have gone by. That each time that you Work, and you come to a certain conclusion which is of value to you upon which you can build something extraordinary, but quite definitly useful to you, which gives you an impetus and a wish for wanting to continue to live your life, and wish for more understanding in that what you are trying to do, in humility, in your own state of being, in your wish to remain simple, in always seeing that what is needed and that what is needed for you, as well as for someone else, to be able to give up what you have to give up, to love as much as you can, but to give up then when you cannnot any longer, or when the conditions are not right. Just to give up, not to forget. But just not to be bound any longer. Don't be bound by Gurdjieff. Substitute what he said, the in form of esoteric knowledge, with that what can become your own, when you Work for it.

Your life is dependent on how much you Work, not how much you have admired Gurdjieff. If he can help you, if he can tell you, if he can arouse in you a wish for becoming a man, in seeing one what is really required for becoming like that, in seeing what there is to be sacrificed at certain times, with a very definite aim in remembering that a group exists only as long as there is that kind of psoitivity among us. And that those who don't, they drop off and don't you worry about them. Don't criticize them even. You just keep on going the way you wish to go for your own sake. Then you will create a group in time. Don't worry about the group. Worry first about yourself. Try to wake up. When you are awake you will know how to make a group.

A group is not in the activities. A group is not in the ordinary kind of work we do here. A group is not in the office. A group is in each person, sometimes we say, individuality. It means that actually a person's personality should

become an individuality. When it is that, there is a group of individuals.

So ~~with another~~ with another year with Gurdjieff, if you can, pray to God to tell you about esoteric knowledge. Find out what is meant by ~~p~~piritual life and then concentrate as much as you can on that what has ~~b~~en said about it for your benefit; and then maybe, with that attitude, you can read ALL AND EVERYTHING and take in as much as you can at that particular period of your being, provided you remain open, and don't ever become prejudicial.

To Gurdjieff. May he live long in us.

And so Peter, will we - yes?

END TAPE

Trans: Anna Byerly
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